CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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FOX's LECTURES.

ON WAR.

Isaiah ii. 4.

And they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Our present subject should, according to an arrangement strictly logical, form merely a subdivision of the next, and concluding Lecture, on the Perfectibilty of Man. The human race has been I believe, gradually advancing, notwithstanding many apparent interruptions, and even retrograde movements, and is destined to a still more rapid and brilliant course of improvement, which will chiefly be effected by the agency of Christianity, purified from the corruptions which have palsied its strength, and perverted its influence. In reviewing the obstacles which impede the salutary operations of pure religion on the destiny of mankind, war presents itself, foremost and pre-eminent, as most hideous in itself, and most formidable in its resistance. I give it a separate discussion to discharge that Lecture of a topic far too momentous to be made only a secondary consideration, and also by shewing what views may be held of its final abolition to prepare the way for umembarrassed attention to the general prospects of the nations of the earth, as involved in the designs of Providence, and the promises of revelation.

The present is a favourable time for this discussion. We are at peace with all the world. Long may we remain so. Were it otherwise, it would be a duty not to shrink from telling the truth of God, though to reluctant ears, and in spite of malicious tongues.

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Now it is likelier to have a fair hearing, and to produce beneficial effects. The late contest has left here, and in other realms, a wholesome weariness with war, which should be improved by those who are on principle the friends of peace. The public, at least all who think, seem to be feeling much like the ruined spendthrift on his wild excesses, and the condemned malefactor on his criminal passions. Those who wish well to human interests, should sieze such a moment, and exert themselves, on this subject, to form just opinions and diffuse useful information. The labour would not be lost, either as to the ultimate object, or the immediate influence.

We comprise the object of this discourse in one sentence—war is a great, *but not insuperable*, obstacle to that general improvement in the state of man which Christianity tends, and was designed to realize.

War is opposed to the well-being and progress of society by the misery it inflicts, the criminality it implies, and the mischiefs it produces. To men of human feelings, christian principles, general benevolence, it is unnecessary to advance laboured proof of these assertions. Nothing more is required than attention to the subject.

From the humblest agent whom poverty or folly may have driven or cajoled into military service, or the wretchesdest inhabitant of the seat of hostilities, to the vast empires by whom they are waged, war is associated with *suffering*. Scenes may be shifted, and success may vary, but the misery is permanent. It is alike the sad accompaniment of the lamentation for defeat, and the joyous song of victory. There is nothing of good but what is foreign, ambiguous and accidental. The evil is great, inseparable and essential. Trace it in the field of battle. What multitudes are there assembled, that the scythe of death may mow them down with greater facility—that not individuals, but thousands, may be levelled at a stroke! Dreadful scene of indiscriminate slaughter! There perish the mighty and renowned, there the young, the healthy and the vigorous. The qualities which in the ordinary course of things, seem to promise exemption from the ravages of mortality, there only recommend them for the sacrifice, and fit them to be victims. And surround it, as we may, with epithets of glory, or think to reward it with the meed of fame, still what a death is the soldier's! What rational being would thus take the awful step into the unseen world—what Christian would wish the fierce passions or unmitigated agonies of that scene to be his last earthly feeling, his preparation for standing at the bar of God? For the bed of death one would wish all that is soothing and consolatory. Wretched and comfortless is the soldier's fate. He is alone in the midst of thousands. The vanquished in their hasty flight, the victors in their hot pursuit, care not for him. On the cold ground he lies, forsaken, mangled and trampled on; no tender hand to staunch the flowing blood, or raise his fainting frame; no kind tongue to whisper consolation; he thinks, perhaps distractedly, of those loved ones who should have encompassed his dying bed; but his sickening glance meet only sights of horror, and he hears only piercing groans, and frantic shouts, and bitter shrieks, and the roar of that deadly thunder which strews the field with companions in misery. But comparatively few fall in the field; of greater numbers, fatigue and disease are the lingering and loathsome destiny. If the grass yet grows green and bright on the plains of Waterloo, fed with the rotting carcases of thousands who bled in battle; there are plains yet in Russia, their surface bleached with the bones of the best of France and Italy, who were levelled with no hostile blow, but sunk under the cold, famine, and fatigue of that disastrous retreat. All protracted warfare is the prolongation of misery in a thousand forms, more agonizing then what is suffered in the bloodiest field of battle. Often does it make men pray for death, as a release from present anguish. But not to conflicting armies are confined the evils of war: they are the centre of mischief, but it spreads around them widely; they are the nucleus of crime and misery, but large is its pestilential atmosphere. Wherever they go, they carry desolation,—they devour like locusts,—they blast like the lightning,—they destroy like the volcano,—they overwhelm like the earthquake. Little is spared by plunder, revenge, or wantonness. At their approach, harvests vanish, and burning villages are torches to light their march. Law is it an end: life, honour, property, are held on sufferance by the mercy of the sword. O what have the peaceful inhabitants to recount, by whose abodes this torrent has rolled! They have survived scenes, they have tales to tell, which, long as they remember, shall wring their hearts, which their tongues shall falter to repeat, and at which the listening traveller shall shudder. Nor in escaping from the seat of war, to remotest nations involved in it, can we escape its horrors. They have a kind of infernal omnipresence. The warrior is seldom an isolated being. Far distant from the field on which he conquers, or dies, or the hospital in which he lingers, there may be many a bosom throbbing with anxiety for him. His sufferings are multiplied in theirs. He may, perhaps, perish instantaneously; but they long suffer from anxiety, or mourn in anguish. On him is dealt the fatal stroke, but they feel the wound. The aged widow, tottering to the grave, weeps the child who should have soothed and supported her declining years. The mother bends in unutterable anguish over her orphaned babes. The heart of affection is torn in sunder. Every sympathy of life is turned to bitterness and poison. In this favoured land, we have long been privileged from the immediate presence of war: on British ground, not one of you has heard the roar of battle, or seen its carnage; but who has not heard the voice of mourning; In those days when giddy crowds pealed high their acclamations, how many a bereaved one fled from the joyous uproar to the solitude of comfortless sorrow! How many does war deprive of all the comforts of life, by crippling industry, baffling foresight in its vicissitudes, and from its enormous expenditure forcing every thing into an unnatural state! In this country, how many families did the late war find happy, opulent and respectable; and leave in beggary! At different periods, what scenes of complicated wretchedness have many of our large towns presented! How enormous were the strides of pauperism! It is the tendency of war to produce war, and thus to extend and multiply miseries. Treaties of peace seem little better than links to connect one war with another. They leave something ambiguous for future dissension, some germ of discord, which grows into a poison tree. Indeed, the professed object of hostility is seldom determined in favour of either party, by the peace. In the series of wars which have for ages desolated Europe, we may generally see one growing out of another. The various connexions and interests of nations serve to spread hostility when once commenced. This was particularly exemplified in the late contest, into which nation after nation was drawn or forced. The torrent of blood swelled, as it rolled on; still fresh sluices opened, till it spread and widened, and seemed without fathom or bound. Like the Glacier from the mountain's top, it rushed on, accumulating as it fell, and finding in one work of ruin materials to render the next more wide and dreadful; it stretched from the old world to the new, wrapping both continents in its flames, and covering the earth as with a fiery deluge of desolation.* Let us turn to its *moral* character.

[To be continued.]

*In various publications on the events of the late war, and especially in Labaume's Russian Campaign, the reader, whose nerves will allow the steady contemplation of the most appaling pictures of human wickedness and misery, may "sup full of horrors." The following remarks, from the Edinburg Review for February 1815, on the abovementioned work, will not be ascribed to the influence of religious enthusiasm, or the weakness of an impracticable benevolence.

"Our author, who was posted at a small village on the right in reserve, here learned that the town (Smolensko) had been stormed after a sanguinary combat, during which it was set on fire by the Russians. On the 19th of August, he entered the place with his corps, and his description of the scene which he witnessed, presents an affecting picture of the horrors of war. 'In every direction we marched over scattered ruins and dead bodies. Palaces, still burning, offered to our sight only walls half destroyed by the flames, and thick among the fragments were the blackened carcasses of the wretched inhabitants whom the fire had consumed. The few houses that remained were completely filled by the soldiery, while at the door stood the miserable proprietor, without an asylum, deploring the death of his children and the loss of his fortune. The churches alone afforded some consolation to the unhappy victims who had no other shelter. The cathedral celebrated throughout Europe, and held in great veneration by the Russians, became the refuge of the unfortunate beings who had escaped the flames, In this Church, and round its altars, were seen whole families extended on the ground.'"

After the battle of the Moskwa, "the ground, for about the space of a square league, was literally covered with the dead and wounded. In many places, the bursting of shells had promiscuously heaped together men and horses. The fire of the howitzers had been so destructive, that heaps of bodies lay scattered over the plain; and where the ground was not encumbered with the slain, it was covered with broken lances, muskets, helmets, cuirasses, or with grape-shot and bullets, as numerous as hail stones after a violent storm. 'But the most horrid spectacle (continues our author) was the interior of the ravines, where almost all the wounded who were able to drag themselves along, had taken refuge to avoid further injury. These miserable creatures, heaped one upon another, and swimming in their blood, uttered the most heart-rending groans. They frequently invoked death with piercing cries, and eagerly besought us to put an end to their agonies.' Such are some of the details of this *glorious* battle, which we lay before our readers, not for the purpose of shocking their feelings, but because we think they serve to place what is called military glory in its true light, and thus, in some measure to correct, those false impressions under which mankind have been in all ages so much blinded to the true nature of the warrior's exploits. They would answer a still greater purpose, if they would tend to soften the hearts of those cold and calculating politicians, who make war without any consideration of its miseries, and regard the plea of humanity as a vulgar common place, altogether unfit to be taken into the account of their magnanimous deliberations."

During the conflagration of Moscow, the hospitals, which contained 20,000 wounded Russians were consumed. "This (says Labaume) offered a harrowing and dreadful spectacle. Almost all of these miserable creatures perished. A few who still lingered, were seen crawling half burnt, among the smoking ruins; and others, groaning under heaps of dead bodies, endeavoured in vain to extricate themselves from the horrible destruction which surrounded them."

The concluding remark of the Reviewer especially deserves attention: "By its very constitution, an army seems to be the natural instrument of violence and injustice. A thorough bred soldier is the mere creature of command. His warrant is, in all cases, the order of his superior, to whose views he blindly conforms, however adverse they may be to the peace and happiness of society, while the occupations in which he is engaged have a natural tendency to produce, in the lower orders, a disdain and impatience of peaceful industry; in the higher, a restless and turbulent ambition; and in both, a brutal contempt for the comfort and feelings of every other description of men."

In the Christian Reformer for July 1815, are extracts from the letters of an officer serving in Spain and the South of France, which amply shew that war is much the same in the miseries it causes, wheresoever and by whomsoever waged.

A work of fiction published by Louis Bonaparte, has some passages upon this subject, which are curious, as coming from one who had filled a throne, and which are expressed in a tone and manner strongly indicative of their being the language of truth and real feeling. He is describing a field of battle: "A thousand voices addressed me in the most rending manner, imploring assistance. One expired in asking for it; another in repulsing through the convulsions of death the proffered hand! Our own wounded could not be distinguished from those of the enemy. I thought myself on those infernal plains, where the guilty groan for ever, and have no resource, because they are watched over by no providence: I know not what secret voice arose within me against war.—I have seen a father, a brother and a son, even after the heat of battle, cut the throat of a defenceless old man; I have seen the brains of an infant beat out in its cradle; and a young girl dying under bloody embraces. I have seen men go like sheep to certain death, led by the phantoms of honour and glory. I have seen men considered as vile and brittle instruments, which other men threw away, and broke to pieces without regret. I have heard a minister of state say, that he had *spent* so many men in a campaign!"

RELIGIOUS INTELLIGENCE.

CURSORY REMARKS ON THE ISLAND BORNEO, &c.

[*Continued from our last.*]

Before a missionary entered their country, it would be necessary to get acquainted with one of the chiefs, and if he followed the example of St. Paul, to "become all things to all men," he would perhaps see it proper, or at least expedient, to go through the ceremony of fraternization with such chief. This ceremony being curious, I shall here describe it. The chief with his followers being assembled on the day appointed, a young cock chicken is killed at sun rising, and roasted while some rice is boiled, by fuel of a peculiar kind of scented wood, during which an old man (selected to act the priest on the occasion) keeps chaunting a string of sentences in a language which he does not understand, probably an invocation borrowed from Hindoo ceremonies. About 11 o'clock in the forenoon, the chief and his adopted brother are placed side by side, at the upper part of an eliptic circle, formed by the attendants. The aforesaid old man brings the victuals, and places it before the parties, and also two glasses containing palm wine: he then takes a small dagger, and lifts up the skin of the right shoulder of one of the parties, takes thence a large drop of blood, and puts into the glass destined for the other, and also takes a drop of blood similarly from the other, and puts into the other glass, which they immediately drink off, amidst the huzzas of attendants; the victuals are then eaten by the new-made brothers from off the same dish, and a keep-sake, such as a ring or tiger's tooth, or such like, is exchanged as a token, as also their daggers. The attendants then retire to their own houses to feast, and the chief thenceforth must be considered and treated in every respect as a brother, and he will not fail to act the part of one in every respect.

The conduct of the Arab missionaries who propagated Mahometanism in the Malayan Archipelago, should be held in view by the christian messenger. They did not profess to be solely teachers of a new religion, but merchants and traders who took the native surplus produce from off their hands, and brought in return, conveniences and elegant articles much more valuable, at least in their estimation, while the increase in their comforts or gratifications, taught the natives to view them rather in the light of benefactors, than innovators or monopolists.—Their principal object, however, viz. the extension of Islamism was never lost sight of; and the result was what any rational person would have anticipated from such prudent conduct, rapid and extensive conversion; and it was not till they acquired political power, and began to employ it for the purpose of enforcing the compulsory tenets of their religion, that conversion was suspended.

The Aborigines are at this time in a very favourable state for the reception of genuine christianity and consequent civilization. They are become sensible of the disadvantages of ignorance of letters and cyphers, and are anxious for their acquirement. A chief, with whom I became acquainted, anxiously wished to be able to put his ideas on paper; and though rather past the middle age of life, he acquired the art of writing very quickly. I of course taught him the Roman characters, with the exception of those which I considered unnecessary, viz. the C, and the X;* giving the broad or Tentonic pronunciation to the others, which it may be remarked, agrees much better with all the Oriental languages, than the softened pronunciation adopted by the English. I never mentioned religion to him, except by inquiring what his ideas were on the subject; but his curiosity soon impelled him to seek information on the subject from me; and I gratified it, by telling him what we believe according to Unitarian tenets; and after sketching to him the history and contents of the Divine word, I took occasion to contrast the religion which represented God as love, and as a loving Father over all his works, with that of the ceremonious, bigoted, intolerant bloody Mussulmen; and with the ignorance of his countrymen, which made them fit to be the prey of any delusion which might be introduced amongst them. I however acquainted him, that the greatest number of those people professing Christianity, held only a corrupted sort of it, being so corrupted by the remains of a flood of ignorance and anarchy, which overspread the world during the infancy of its establishment: the chief of which was a tenet relative to the One God and his chosen Messenger, and gifts dispensed by him, similar to that of the Hindoos, from whom, indeed, it appeared to have been taken by superstitious men, who had professed Christianity without examining its real nature and design.—His unprejudiced mind acknowledged the truth as soon as it was stated, and anxiously inquired how it could be introduced into his country.—Probably, had the British government kept a footing in the country, I should have endeavoured to follow up the impression which had been made, but I could not, under the then existing circumstances, spare time from the ship I was building, to attend properly to it. Seeing I could not come to his country as he wished, he proposed to abandon his lands and villages, and bring his people, to the number of near 2000 persons, to where I was; and there break up the surrounding forest, settle and conform to my directions in all respects. The adjacent country, did, indeed, offer abundance of room, being a fertile plain for 15 miles round, with a noble river and safe harbour; and no inhabitants besides the few people I had with me, who were native Javanese convicts. I was necessitated to disuade him from the execution of this design, until it should be seen whether the British government would re-occupy the settlement, which I was then holding for them, and did continue to hold about 18 months after their departure. The Dutch government, in the neighbouring settlement, however, became jealous of the good understanding subsisting between the natives and me; and being fearful besides, that the British government would re-occupy so advantageous a situation, in a very few days after my launching the ship, sent about 500 troops with armed vessels, and took forcible possession of the place, without being able to assign any reason for such conduct; against which, therefore, I protested; and soon after left the place, and came away with all the people I had with me, leaving the country to the Dutch as I found it, viz. void of inhabitants. My friend, the chieftain, had returned to his country with the intention of bringing his two sons from thence, for the purpose of sending them to England with me; but the monsoon setting in earlier than usually happened, compelled me to sail from thence without them. The total population of Borneo does not, probably, exceed three millions of souls, and when it is known, that the island is one of the most healthy within the tropics, that it is in fact much more temperate than many countries situated in higher latitudes (which, by the way, is easily accounted for from local causes not necessary now to state); when it is kown that the fertility of its soil is such that with even very moderate cultivation, twenty millions would be far from sufficient population; when, further, it is taken into consideration that it abounds with many of the most valuable metallic and mineral productions, twenty millions more would find more than sufficient employment, in their extraction from

*Neither the V nor F is pronounced in their language; P being substituted for the latter.

the earth; and that, if cultivation and domestic industry were carried to the height in which they are in the neighbouring provinces of the Chinese empire, one hundred millions would enenjoy a comfortable existence :* I say, when all the foregoing facts, as I may call them, are brought to view, it would, I should think, be rather difficult for some of Mr. Malthus' most rational admirers to prove his assertion, or rather leading principle, that in all countries population presses hard against the means of subsistence, (except they explain it to mean the actual, not possible means, which would amount to as much information as that two and two make four,) and human institutions, such as despotism, anarchy and slavery in politics, and bigotry, intolerance, superstition and ignorance in religion, are but as a feather in the scale compared with the misery resulting from the laws of nature, that is the laws of God. J. C. R.

* I have been to China and been much on shore, and have been very intimately conversant with the Chinese, who are found in the Archipelago, and I am enabled to contradict Mr. Malthus' assertion most completely as to their poor habits of living, and all the other doctrines he builds as usual, on false premises. They are, on the contrary, the most luxurious people of Eastern Asia, and, at the same time, the hardest workers ; and the poorer class of them who come from China, as labourers in the mines, are bent on saving every mite for the purpose of returning as soon as they have amassed a small sum : yet even these people will think themselves starved if they cannot live as well as Europeans ; and three of them will consume as much provisions, and of a more nutritive sort, than any five of the natives, and also perform their work in rather a superior proportion. This conduct forms but an indifferent support to the assertion, that they are habituated to starvation. During a stay of several months at Canton, and going on shore every day, I saw but one child, exposed, and as it was in the river, it is uncertain whether it had not fallen out of some of the floating houses.

INTERESTING INTELLIGENCE.

The following is an extract from a letter lately received by a clergyman of this city, from a friend who has recently returned to this country from Calcutta.—The letter was accompanied by the Sermon to which it alludes.

"By the last arrival from Calcutta, I received the accompanying Sermon, which, as you will perceive, was delivered before an Unitarian congregation in Calcutta. It was occasioned by the first establishment of this Society, and pronounced at its first meeting.

When in Calcutta, it was my good fortune to enjoy an intimate intercourse with the author.—[Mr. Adam.] He was sent to India as a Baptist missionary, by the Society in London, and had, subsequently to his arrival, proved himself to be judicious, well-informed, and pious. About six months prior to my departure, he engaged with Ram Mohun Roy, as an instructer in the Greek and Latin languages; but being at the same time employed with him, and another gentleman of the same mission, in preparing a translation of the New Testament into the Bengalee, the subject of his conversation with Ram Mohun Roy alone, was most frequently one which had been suggested, or discussed at the other meetings.

"In consequence of these conversations, the instructer was led to doubt, to examine, and at length, to renounce his previous opinions; and on the occasion above named, he made his first public confession of the change which had taken place in his belief.

"The Society is not regularly organized, nor have they a proper place of worship ; but Mr. Adam intended to appeal to the benevolence of the public for aid in erecting a chapel.

"It would give me pleasure to be able to state, that this difference of opinion had not affected his standing in the good opinion of his brethren of the mission, and the public : but, in this, as in almost every other instance, a difference in religious opinion has succeeded in destroying christian charity.

"A letter from a friend, himself a missionary, and a Trinitarian, speaks in the highest terms of Mr. Adam, acknowledging that, in his view, he appears to be as pious, and as sincere, as at any former period of their acquaintance."

For the gratification of our readers, we subjoin some brief extracts from the Sermon mentioned in the above letter. Our first extract is from the "*Advertisement*" prefixed to the Sermon. We make *this* extract, partly because it illustrates the general object of the writer in delivering and publishing the Sermon, but chiefly as an evidence of his meek and christian temper of mind.

"The following discourse is submitted to the candid perusal of the Christian public as containing a statement of the author's sentiments respecting the character, offices, and person of Jesus Christ. He has strictly confined himself to the elucidation of his text, and therefore begs that these pages may not be considered as embracing all the arguments which he conceives may be adduced in support of the views here advocated.

He would respectfully suggest to those who differ from him that the exercise of Christian charity even towards such as himself is not forbidden—that hatred even of enemies is not enjoined—and that fierce declarations of eternal vengeance proceeding from the mouth of a human being are neither honorable to him that makes them, nor convincing to those against whom they are directed. Firmly to believe, boldly to avow, and zealously to propagate what is believed to be the truth of God, the author conceives is perfectly consistent with the most unfeigned charity and meekness towards those from whom he differs, and he is the more confirmed in this from recollecting how conscientious he himself formerly was in the belief of the Supreme Deity of Jesus Christ—a doctrine which he is now satisfied has no foundation in scripture."

After speaking of the official dignity of our Saviour, as indicated by the title "Christ;" he proceeds to remark upon the term, "Son of God," which he apprehends will furnish us with a correct idea of his original nature. Some, he says, have considered this title as merely a term of endearment.

"Others, assuming the existence of Jesus before he came into the world, and that this title is descriptive of his pre-existent nature, consider it as expressing his true and proper Deity. The general reception which this interpretation has met with, and the confidence with which it is urged, would seem to intimate that it possesses a clearer evidence and a more convincing force, than, on examination, we are able to ascribe to it. For, in the first place it is opposed to the very nature of things by which the Son never can be the same identical being as the Father. If it is objected that this may be true of the nature of man, but cannot be true of the nature of God, we must then remember that John was a man, writing to men, in the language of men, with a view to convince and persuade men and that it is utterly inconsistent with the very definition of a *revelation* to suppose that an inspired writer to describe the nature of God should employ terms which are opposed to every form of speech current amongst men. If it shou'd be contended that there is no opposition to the ordinary usage of language, but that the Son, as a Son, is God in a true and proper sense, then, as this usage of language is founded upon the nature of things, and the nature of things is opposed to every idea of an identity of person between a Father and his Son, it is evident, that the unity of the Divine Being—a doctrine equally dear to both sides—is irrecoverably lost. The same important doctrine is injured by an argument not unfrequently adduced, viz. that as the son of Man is man, so the Son of God is God and therefore Jesus Christ is God. A more correct mode of stating the analogy would be this—that as the Son of man is *a* man, so the Son of God is *a* God, and therefore Jesus Christ is *a* God, one of two, one of three, or one of many, as may be. Instead of thus multiplying the Deity, let it be remembered that the term "God" is not like that of "man" a common name including many individuals under it, but a proper name belonging to, and describing only a single individual who has no identity of nature or of person, with any other individual in universal existence. Leaving several arguments which might be adduced against this interpretation, I mention only one other. If there is one idea which the expression "Son of God" conveys more directly than any other, it is that of derivation, and indeed this idea, as applicable to the original nature of Christ, is commonly admitted and even dwelt upon. But who, as the pious Watts exclaims somewhere in his works, who can for a moment admit the idea of a derived Deity?"

These remarks are followed by a more explicit statement of the author's own particular views of the true meaning and use of the term "Son of God."—He then concludes with the following observations.

"I have thus endeavoured to shew that even if we had known the great subject of our discourse only as Jesus of Nazareth the Son of Mary, we should have judged him to be the most wonderful of men, and the greatest of prophets—that the term Messiah applied to him as a name of office, holds him up to our view as the great medium of the Divine operations and communications in the creation, preservation, redemption, government, and judgment of the world—and that the title Son of God, applied to him as a name of nature represents him as the peculiar, the singular, the *unique* production of God whether you regard his original derivation, his conception in the womb of Mary, or his resurrection from the dead. Thus the original dignity of his nature renders him the fittest to discharge the high offices to which he has been called—these high offices reflect an additional lustre upon his original dignity—and both united lend the utmost weight and importance to every word which he uttered, to every action which he performed, and to every pang which he endured while on earth, and ought to secure to him the warmest gratitude of our hearts, the most unwearied devotedness of our lives, the firmest trust, the sincerest affection, and the highest veneration which we can yield to a being whose only superior is God."

Since the above was handed us for insertion, we have obtained the following interesting particulars of Mr. Adam's early life. He is a native of Dumfermline, in Scotland, his parents of low standing, but estimable for the correctness of their deportment, and their attention to the formation of good habits and good principles in their children.

He was intended for a trade, and was engaged a few years as an apprentice.—His desire of knowledge led him early to leave his occupation, and after studying for a time in his native place, he went to Glasgow, where he formed an acquaintance with Rev. Dr. Chalmers; he next went to Edinburgh, where his intimacy with Dr. Stuart was the means of his attention to Foreign Missions. He offered himself to the Baptist Board, and was accepted.

Abstract of Sacred History; being the first part of the Geneva Catechism.

On the cover of one of the tracts lately published by the publishing fund, are the following judicious remarks, in relation to our present system of religious instruction of the young, and recommendatory of the tract, the title of which stands at the head of these remarks, and which is for sale at No. 1, Cornhill.

"It is thought to be a great defect in our system of religious instruction, that systematic discipline in this infinitely most important of all branches of education ceases with the period of childhood. A parent begins by giving children, in familiar conversation, such ideas as they are able to receive, of the being and character of God, his constant agency and presence, and the necessity of pleasing him. At a period a little more advanced, some simple catechism is put into their hands, to help in arranging and fixing in their minds the truths which they are taught to read in the Bible. But here, (except with those who believe the Westminster Catechism to convey not error, but instruction,) all regular systematic initiation ceases for want of a proper manual ; and from this time a parent must depend for the further progress of his children in religious knowledge, on the instructions of the pulpit, which, disconnected and designed for all ages, as they are, cannot but be inadequate to the end, and on his own abillity, which may be very small, to advise them in their religious reading, and assist them in the understanding of scripture ; and he cannot but be anxious, lest going into the world with their minds so little stored, they should afford a triumph to the fanatic or the infidel. On these grounds, it is the opinion of some reflecting persons that the most important age of all in forming the religious character, that of late childhood and early youth, when the mind is prepared and eager for instruction, and the character capable of being easily moulded and taking a permanent direction, is that for which the scantiest provision has been made.—While catechisms are furnished for children who can learn but little, and sermons for men who are but little likely to be much improved, they have thought it earnestly to be desired that the inquisitive and pliable age of life should receive some more direct attention. The wishes of those who entertain these views we think may be in a great degree forwarded by the work named above, which we esteem to be a work of singular ability and value. It was prepared by the pastors of Geneva for the use of the Swiss and French Protestant churches. An English translation of it, made in 1814, is that from which we reprint. Together it consists of three parts. The first is the abstract of sacred history, now published. The second is on the doctrines, and the third on the duties of the Christian religion. We recommend the ideas above suggested to the serious attention of the Christian public, and shall furnish them with the other two parts of this work, if we find a general impression to prevail of a deficiency in our plan of religious instruction, which may be supplied by their republication."

CHRISTIAN REGISTER.

FRIDAY EVENING, MAY 17, 1822.

In our columns the present week, we have inserted an extract from a very interesting letter giving an account of the conversion of one of the Baptist missionaries in Calcutta, to the Unitarian faith. It must be a source of high gratification to our readers thus to perceive the progress of what we deem the truth, in remote parts of the world, and against all the obstacles presented, either by interest or prejudice. For ourselves we will not dissemble that we received this intelligence with the most lively satisfaction ; partly because every new instance of the triumph of Unitarian principles amongst those who have once been Trinitarians, must, necessarily, in some degree shake the confidence of those who remain, in the soundness of their own principles, and induce them not only to cherish feelings of greater tenderness toward Unitarians, but to listen with greater candour to their reasons "for the hope that is in them." Personal motives however, are not the only ones, on which the satisfaction we receive is grounded. We trust we are influenced principally by higher considerations. If we know our own hearts, we do rejoice at such intelligence, chiefly, because to us, it indicates that *truth* is rapidly advancing, and that the period cannot be distant when a purer and more beneficent system of faith shall exert its benign influence as well on the general condition of society, as on individual happiness and improvement.

The circumstances under which Mr. Adam's change of views has taken place, give to the whole subject a peculiar interest. It will be recollected that he was sent out a Trinitarian missionary, and that it was by his intercourse with *Hindoos*, that he was led to doubt, to examine, and to discard the doctrine of the Trinity. The opposition which they universally manifested to this doctrine, was undoubtedly the circumstance which first led him to suspect that all was not right in his own principles. And his constant free intercourse with that extraordinary reformer, Ram Mohun Roy, probably very much accelerated his progress toward the adoption of his present views. Thus was he led by the train of reflections to which the circumstances in which he was placed gave rise, and by the arguments of the natives whom he was endeavouring to convert to his own faith—thus was he led to reject an important part of his own principles relative to the nature of God, and to embrace a faith in an important respect resembling the leading tenet of the native Hindoos ; viz. the Unity of God; for if we are rightly informed, their many thousand inferior deities are only so many modifications of the one Supreme Creator and Controller of the universe.

Another particularly interesting circumstance attending this instance of conversion to Unitarian views, is, the local situation of the individual. It gives to the cause of Unitarianism at once, a missionary in an important situation in India, qualified and disposed to try the experiment whether Unitarian christianity is or is not better fitted, than the system now recommended by by the missionaries in India, to overturn the long established dominion of superstition and idolatry in those extensive and populous regions, and to exert a purifying and happy influence, on the character and condition, of the at present benighted and miserable inhabitants. We are happy to learn, that he has the countenance and aid of that distinguished native, Ram Mohun Roy, & we cannot but hope that he may become an instrument of extensive and important benefits to the cause of truth in those regions.

We perceive, with regret, by the letter from which we have given an extract, that the Baptist missionaries in Calcutta consider Mr. Adam as having forfeited by his apostacy from trinitarianism, all claim to their christian courtesies and fellowship. With the knowledge they must necessarily have of the obstacles which the doctrine of the trinity presents to the progress of Christianity among the natives, and pressed also as they are by the powerful arguments of Ram Mohun Roy, against the absurdities and unfavourable influence of their system, we know not how they can wonder, that a man of candid and independent mind, should be brought to reject a faith so poorly supported by scripture, so entirely in contradiction of the plan common sense of mankind, and so manifestly detrimental to the influence and progress of the plain and essential principles of Christianity. Much more are we at a loss to determine, how they can feel justified in casting out from their fellowship, one, who, notwithstanding his difference from them in his views of doctrine, is nevertheless apparently as pious, and as much devoted to the promotion of the moral well-being of his fellow-creatures, as they are, or as he has himself been at any former period. We cannot but hope and believe that by more mature and candid consideration of the subjects of difference—they will eventually be brought to feel and acknowledge that so far as they have denied him their fellowship, they have deviated from their duty as Christians; and are bound to restore, and aid, and encourage him in his efforts, to advance the happiness and improvement of his fellow-beings.

HISTORICAL AND LITERARY.

History of Massachusetts.—Messrs. Richardson & Lord, of this city, have announced a design of publishing in the course of a few months, *The History of Massachusetts from* 1764 *to July* 1775, in one large 8vo. volume, by Alden Bradford, Esq. Secretary of the Commonwealth.

The two published volumes of Gov. Hutchinson's History of the Colony and Province of Massachusetts Bay, a work written with great care and judgment, terminates with the year 1749. The late judge Minot undertook the continuation of the history from the period at which it was left by Mr. Hutchinson, to the commencement of the revolutionary war. He had published one volume of this continuation, but before he had finished the second, the work was arrested by his untimely death. The unfinished volume, afterwards published by his friends, breaks off abruptly at the year 1765, one of the most interesting and important periods of our history. No one has resumed the work thus left unfinished, until the present undertaking by Mr. Bradford.

It is understood that Gov. Hutchinson, who died in 1780, left in manuscript a third volume of his history, which has never yet been published. It is probable that this volume continues the narrative to about the period at which Mr. Bradford's commences. A correspondence has been lately carried on between the heir or executor of Mr. Hutchinson in England, and the Massachusetts Historical Society, the object of which is to procure the publication of this volume, and we believe that the publication may be expected to take place at no distant period. Should it take place, it will give an interest to the work of Mr. Bradford, from the attention which it will draw to the subject to which they both relate. At any rate Mr. Bradford's volume will be a valuable accession to our means of information, and will fill an important chasm in the regular annals of our Commonwealth. The author is well qualified for the task which he has undertaken, by his learning and industry, and it is to be hoped that he will meet with

such a patronage of his work as will afford a liberal reward of his labours.

"*Plain truth.*"—A periodical publication, bearing this title, has been commenced in Canandaigua. It issues once a fortnight, at one dollar a year, payable in advance. The object of the editors, as stated in their prospectus, are, "to expose the fallacy of the Missionary plans now in operation, and if possible, to break the spell which is maintained over the public mind, by designing men, relative to Missions; to tear from Hypocrisy her mask, and expose her in her native deformity; to disseminate correct religious intelligence; to encourage *home charities;* and to combat *error* and *falsehood*, upon these subjects in whatever form they may encounter them."

Mr. Wordsworth has two poetical pieces in the press. The first that will appear is entitled "Memorials of a tour on the Continent;" the other, "Ecclesiastical Sketches."

DOMESTIC INTELLIGENCE.

MASSACHUSETTS SENATORS ELECTED.

Suffolk.—Hon. John Phillips, Thomas H. Perkins, Lemuel Shaw, Joseph Tilden—two vacancies.

Essex.—Hon. Nathaniel Hooper, Robert Rantoul, Hobart Clark, John G. King, Benjamin Osgood, and Edward S. Rand, Esqrs.

Middlesex.—Hon. William Austin, Levi Thaxter, and Joel Cranston, Esqrs.—two vacancies.

Plymouth.—Cushing Otis, Esq.—one vacancy.

Worcester.—Hon. Aaron Tufts, Salem Towne, jr. Nathaniel Jones, Stephen P. Gardner, Benjamin Adams.

Bristol.—Hon. Ezra Starkweather, Thomas Rotch, and Jethro Doggett, Esqrs.

Barnstable.—Hon. Elijah Cobb.

Nantucket.—Hon. Walter Folger.

Norfolk.—Hon. Benjamin Reynolds and John Ruggles—one vacancy.

Berkshire.—Hon. Lemuel Moffit, and Jonathan Allen, Esq.

Hampshire.—Lewis Strong, Esq.—one vacancy.

Franklin.—Hon. Thomas Longley—one vacancy.

Hampden.—Hon. Jonathan Dwight, jr. and James Fowle, Esq.

Appointments by the President and Senate.

Henry Dearborn, of Massachusetts, to be Envoy Extraordinary and Minister Plenipotentiary to the Kingdom of Portugal.

Thomas L. L. Brent, to be Secretary of Legation at the Court of Lisbon.

John A. Appleton, to be Secretary of Legation at the Court of Madrid.

James T. Preston, Samuel R. Overton, and Nathaniel A. Ware, to be Commissioners for deciding upon land claims in the territory of Florida.

J. C. Bronaugh, Henry M. Brackenbridge, Richard Call, Edgar Macon, Edmund Law, William M. Gibson, Joseph M. Hernandez, John Miller, William Reynolds, Thomas Lytle, Bernardo Signi, James M. Hauham, and Joseph M. White, to be members of the Legislative Council in the territory of Florida.

Benjamin Robertson, of North Carolina, to be members of the Legislative Council in the territory of Florida.

Benjamin Robertson, of North Carolina, to be Marshal for West Florida.

Gad Humphreys, to be agent for the Indian tribes within the territory of Florida.

Lewis Mark, of New-York, to be Consul at Ostend, in the Netherlands.

Joseph Elgar, to be Commissioner of the Public Buildings at Washington.

George W. Hubbell to be Consul of the United States at Manilla.

William Clark, of Missouri, to be superintendant of Indian affairs at St. Louis.

William G. D. Worthington, to be Marshal for East Florida.

Gideon Fitz to be Register, and James C. Dickson to be Receiver of Public Monies for the land district composed of the lands lately ceded by the Choctaw Indians.

WASHINGTON, MAY 6.—By the politeness of a friend in Congress, we have been furnished with the following statement, which is presumed to be accurate.—In the House of Representatives of the United States, there are, it is stated,

Lawyers	97
Farmers and Planters	59
Merchants	13
Physicians	15
Manufacturers	4
Clergymen	1
Total	189.

At a late term of the Supreme Judicial Court holden at Northampton by Judge Putnam, *five hundred* dollars were recovered of Penuel Curtis, by Constant Ruggles, in an action of slander. Lois Ayeres, recoved $1000 of Alvan Smith, for a breach of promise of marriage. Nathaniel Stone, convicted of forgery, Alvan Smith, and David Taylor of horsestealing, were all sentenced to 2 years confinement to hard labour in the house of correction at Worcester.

The Army.—The following is the main distribution of the U. S. Army:—At Fort Independence 114; New York 113; Sackets Harbour; 524. [One half of this body has recently been sent to form a new post between Lakes Superior and Huron]; Green Bay 429; Chicago 102; Norfolk 106; Natchitoches 251; Baton Rouge 292; Arkansas 194; St. Marks, Fl. 120; Pensacola 649; Council Bluffs 535, St. Peters 339; the balance (the whole force being 3577 men) is distributed in about 45 other posts, principally on the seaboard.

Duel.—The duel on the tapis between Col. Cumming, of Georgia, and Mr. McDuffie, of South Carolina, is a subject of so much notoriety and conversation, and so much feeling and sympathy are excited, that we expect it will be prevented, or at least hope it will be. The foundation of the quarrel, we learn, was a visit paid to Georgia by Mr. McDuffie to prevent the election of Col. Cumming to the legislature, which he succeeded in doing. One is the friend of Mr. Crawford, the other of Mr. Calhoun, and we feel persuaded that both these gentlemen will not withhold their good offices in preventing bloodshed, as the parties are said to be excellent shots. We do not live in an age of chivalry, where a false sense of honour is to destroy religion and morality. Duelling is neither fashionable, justifiable nor desirable; therefore, he who is in the wrong, let him say so. [*National Adv.*

The "Old Colony Reporter," published at Taunton, speaking of the projected canals in Connecticut and Massachusetts, says, "The one in which this town and vicinity will feel a more particular interest, proposes to open a direct water communication between Taunton and Boston. A canal of about twenty two miles connecting Taunton River with Boston Bay at Weymouth landing, would open an easy communication between Boston and Taunton, Providence, Bristol and Newport; but an ulterior and perhaps still more important object would be effected by facilitating the intercourse between Boston and New-York. The Steam boats between these cities passing through the canal proposed and Taunton and Providence rivers to Wickford, R. I. would be interrupted in the whole distance from Boston to New York, by a land carriage of only a few miles between Wickford and Norwich.

In 1819, the expenses of the town of Newport for the support of the poor, amounted to $6157, 85. Since that time they have made new arrangements for supporting their poor on a more economical plan. A House of Industry has been established, to which a farm is attached. The labour of those who apply for aid is turned to account and the expenses of their support greatly diminished. We observed above that in 1819 the support of the poor amounted to 6157, 85.
In 1621, it amounted only to 1958, 94.

Difference 4198, 91.

We understand that a large meeting was held in Worcester last week, of gentlemen of that and seme of the neighbouring towns, at which it was voted to make application to the Legislature the present year, for an act of incorporation to enable them to cut a canal to Providence.

GREENFIELD, MAY 14.

Melancholy Occurrence.—On Wednesday the 1st inst. about 5 o'clock P.M. the house of Lieut. Silas Harding, in New Salem, was struck by lightning. The fluid descended the chimney, till below the chamber floor, and then passed through the breast work into two rooms opposite each other, doing some damage to the chimney and ceiling. In one of these rooms occupied by Mrs. Stratton, were eight persons, two of whom, viz. Miss Rosanna R. daughter of Mr. Isaac Stratton, aged 15 years, and Lucy, youngest child of Mr. Benjamin Barton, aged two years and eleven months, were instantly killed. Mrs. Barton, mother to the abovementioned child, was struck down, and to appearance dead; but with much exertion, she was resuscitated, and hopes are now entertained of her recovery. Three others in the room were struck down, but not being materially injured, in a few minutes entirely recovered from the shock.

FIRES.

The dwelling house of Mr. Benjamin Barker, of Pembroke, was destroyed by fire on Monday last; it was discovered about 1 o'clock. Loss estimated at $5000.

A large and convenient dwelling-house, owned and occupied by Jona. Allen, Esq. and Edward Pratt, of Bernardston, was destroyed by fire on Thursday last, with the principal part of the furniture.

The state arsenal at Rome, Oneida County, N. Y. was destroyed by fire on the 2d instant. There were about seven hundred stand of arms and other accoutrements, in the arsenal, which were also consumed.

MAIL ROBBERY.—Maj. Hyde, postmaster of Jefferson (Geo.) lately detected the mail carrier on the route from Milledgeville to Jackson county, in robbing the mail, by the use of false keys.—The villain was committed to prison, but contrived to make his escape.

Four pirates were sentenced to death by a decree of the court of St. Barts, April 19, for attacking an American schooner, and shooting one of the men, with the intent to murder the whole crew and plunder the vessel of some thousand dollars which she was known to have on board. A boy who accompanied them, being a minor was sentenced to receive fifteen pair of rods and to be banished for life.

The sloop of war Hornet, Capt. Henley, has sailed from Norfolk, on a cruise for pirates.

Two young gentlemen, members of the Bar in Philadelphia, were committed to prison on the 8th inst, for contempt of court. They are to be confined till the first of June.

A man was killed last week at Baltimore by the falling of the second floor of a two story frame house, which was on fire.

JAMACIA, (L. I.) MAY 8.—*Old Rum.*—We are credibly informed, that, a short time since, whilst excavating a canal, at Jerusalem South, for the purpose of conveying water from a pond to a flour mill, the skeletons of a number of Indians were disinterred, and at the head of each was found a bottle of *rum*, a kettle tomahawk, &c.—These interments must have taken place more than a century since. Those who have tasted of the rum state it to be of the most exquisite flavour. *Jamacia L. I. Farmer.*

The Rev. *Jeremiah Choplin* has been elected President of the Literary and Theological Seminary of Waterville, Me.

The engineer appointed to survey the route of a canal proposed from Farmington, (Conn.) to New-Haven, has reported an estimate of the expense at $ 599,400, and the distance 66 miles.

The sixth annual meeting of the Female Society of Boston and its vicinity for promoting Christianity among the Jews, will be held at the house of the first Directress on Tuesday, May 21, at 11 o'clock A. M.

William F. Stone, Esq. is chosen Register of Deeds for the County of Middlesex.

The following gentlemen were yesterday elected to supply the deficiency in the number of persons to have been chosen at the meeting last week, to represent this city in the next General Court.—Thomas L. Winthrop, Jesse Putnam, Jacob Hall, Samuel Billings, Lynde Walter, Joseph Jenkins, Samuel T. Armstrong, and Pliny Cutler.

LYNCHBURG, (Va.) MAY 4.—There is now living in the county of Campbell, a negro woman belonging to a gentleman of the name of Todd, of 42 years of age, who has had 41 children, and is now pregnant with her 42d, and, perhaps 43d child, as she has frequently had twins. This fact is well known to many gentlemen in this country, and is susceptible of easy and complete proof. *Lynchburg Press.*

Green peas.—Peas were on Saturday morning offered in our market at *one dollar* per *peck*. The season has been favourable to vegetation. Raddishes and lettuce are in abundance.
Alexandria Her. May 6.

The anniversary of the American Bible Society was holden in the city of New-York on Thursday the 9th inst. The address of the President, Hon. John Jay, was read by Peter A. Joy, Esq. From the Treasurer's report it appears that the receipts during the last year, amounted to $38,632 34. The number of copies of the Bible printed by the Society during the year, was 36,625, making the whole amount of Bibles and Testaments printed by the Society, 268,177. A number of copies of the Gospels and Epistles have been issued in the Mohawk and Delaware language; also some in French, German, Spanish, Welsh and Gaelic.

The donations to the American Board of Commissioners for Foreign Missions from March 18th to April 17th inclusive, amounted to $507 64, besides articles of clothing.

FOREIGN INTELLIGENCE.

Capt. Heath, of the ship India, arrived at New-York, informs that all was quiet at Lisbon on the 28th March. The Cortes were in session and were more and more acquiring the confidence of the inhabitants.

Capt. Glover, who arived at New York, in 14 days from Cape Haytien, informs that President Boyer, being satisfied that the aggressions at Samana were the act of an individual, had released all the French vessels.

In the French Chamber of Duputies, March 19th, the Minister of Foreign Affairs, stated, that the present ministers had lost no time in endeavouring to establish such relations with the U. States of America, as would have the most favourable influence upon commerce. With regard to Spanish America, France was not behind, since its independence had not been recognized by the U. States, and no European power had as yet sent envoys or consuls there.

It is said M. De Neuville will not leave this country until the ratification of the Commercial Treaty between France and this country (which it would seem by this report, has passed the French Court) shall have been completed by our government.

By late authentic accounts from Rio Janeiro, we learn that the Prince (Don Pedro) has compelled the Portuguese troops to embark for Lisbon. The troops that were expected to supply their place have not arrived. The Prince was very popular, and has been instrumental in removing the petty differences that have existed in different sections of the country. Rio Janeiro remained without any foreign force, either military or naval, except a single frigate, which was at the disposal of the Prince.

Commerce with Spain.—Madrid letters inform, that "the cortes have equalized the tonage duty, the opperation of which is favourable to American vessels; and that they have also diminished the duties on two staple articles of American exports, fish and lumber."

Travelling by Steam—We are informed that the possibility of travelling and transporting goods in carriages moved by steam, will soon be tried on a most extensive scale. So confident are the propreitors of their success, that not contented with securing their means by patent in England, they have made themselves citizens of Holland and France, and taken such steps in Germany as will enable them to try their experiment over half Europe simultaneously. We are not instructed in the details of this invention, or rather application of invented principles in mechanism, and in the use of that powerful agent, Steam; but persons of judgment in such matters speak in sanguine terms of the plan.
London Literary Gazette.

MARRIED,

In this city.—Frederick William Paine, of Worcester, to Miss Ann Cushing Sturgis, daughter of Russell Sturgis Esq.; Mr, Anson Dexter, to Miss Mary Brigham; Mr. Jesse Wilson, to Mrs. Mary Wilson; Mr. Samuel F. White, formerly of Lancaster, to Miss Elizabeth G. Hubbard, of this city; Mr. Ebenezer Sears, formerly of Brewster, to Miss Eliza Crease.

In this city, on Wednesday evening last, Mr. Jazaniah Bussy, of Dorchester, to Miss Mary Freeman, of Dover,

In Framingham, Lawson Kingsbury, Esq. Attorney at Law, to Miss Sophia Whipple, both of that town.

DIED,

In Manchester, N. H. on Wednesday last, Major General JOHN STARK, aged 93 years 8 months and 24 days. He was a native of New-Hampshire, and for nearly a century resided on the banks of the Merrimack, near Amoskeag Falls. When 21 years of age, he was captured by the Indians, carried a prisoner to Montreal, and redeemed by a Mr. Wheelwright of Boston. Soon after, he commanded a corps of *Rangers*, and by his courage, caution, and vigilance, distinguished himself as a commander of one of those corps which were so highly distinguished in the French and Indian wars which preceded that of the revolution. In this last war, the deeds of Gen. Stark fills up many of the most brilliant and well known pages of its history. He joined the army at Cambridge, and continued in active service to the close of the contest. His achievement in 1777, at Bennington, in the capture of the British and German *corps d'armee*, was one of the most intrepid, important, and cheering events of the revolution. Those only can appreciate its importance, who were witnesses of the gloom which was dissipated by this glorious event, and the spirit it inspired in hearts almost sinking into despondency. At the close of the war of Independence, he retired to his paternal residence, and mingling with the hardy yeomanry of his native State, spent a protracted life in innocence and peace, having outlived all the General Officers of the army to which he belonged.

In this city, on Thursday last, Mrs. Ann Wakefield, aged 68.

On Friday afternoon last, the Rev. Warren Pierce, aged 46, Principal of the Derne-street Reading Room.

In Buxton, Mrs. Jane, consort of Mr. Theophilus Waterhouse, aged 44,

In Claremont, N. H. of consumption, Mrs. Alice Dustin, relict of the late Moody Dustin, Esq. and daugfiter of the Hon. Sanford Kingsbury, aged 55.

In Taunton, Mrs. Abbey, wife of Mr. William Dean, aged 29.

In Marblehead, Mrs. Annis Ingalls, widow of Mr. Samuel Ingalls, aged 30.

In Virginia, John Holker, Esq. formerly French Consul General in the United States.

In Louisiana, Hon. Allan B. Magruder, late Senator in Congress.

SCHOOL WANTED.

BY a young man of good classical education, who has for several years been employed as an Instructor. Satisfactory recommendations will be given as to character, qualifications, &c.

A line addressed to A. B. and left at this office will be immediately attended to: or reference may be had to the Editor. May 17,

BOARDERS WANTED.

A RESPECTABLE private family in a healthy situation near the city, and in the neighbourhood of a good school, would receive as boarders on reasonoble terms, 2 or 3 children, either girls or boys from good families. Or they would receive a few other genteel boarders.—Apply at this office. May 17.

Christian Observer.

JUST published, by JOSEPH W. INGRAHAM, Franklin Avenue, the *Christian Observer* for Dec. 1821.

CONTENTS.

Religious Communications.—Necessity of a universal dedication to God.—Family Sermons, on I Cor. xv. 22. Dialogue between Diaconus and Pastor, on the subject of the ministry.—Dr. Holmes on the Septuagint.—On the Declaration prefixed to the Thirty-nine Articles.—On unsettled habits in attending public worship.

Miscellaneous.—Modern Popish Theology.—On the evasion of Laws and Taxes.—On the Advantages of Abstemiousness.

Review of New Publications.—Jebb's Sacred Literature.—H. F. Burder's Mental Discipline.

Literary and Philosophical Intelligence.—Great Britain—New Works—Alabaster—Sarcophgus—Indian Arrow Root.—Chinese Literature.—Population of the United States.—List of New Publications.

Religious Intelligence.—British and Foreign Bible Society.—Letter of Prince Gallitzin.—Sufferings of the Greeks, &c.—Abolition of Slave Trade at Madagascar.—Prayer-book and Homily Society.—London Society for promoting Christianity among the Jews.—The Waldenses.

View of Public Affairs.—Foreign—France; Law of Elections; Parties; New Administration. Spain—Increasing Distractions. Turkey—Advance of the Persians; Progress of the Greeks; Policy of Russia.—Domestic—State of Ireland; Changes in the Administration. *May* 17.

Dr. Ware's Answer to Woods' Reply.

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists,* by HENRY WARE, D. D. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture, &c. and all the pamphlets elicited in the present theological controversy. *May* 17.

POETRY.

From the New-York Statesman.

God said, "LET THERE BE LIGHT."

"Let there be light!" Jehovah said,
And nature sprang to birth;
Darkness before his presence fled,
And beauty crown'd the earth.

Man, by his word, from dust he form'd,
And woman from his side;
Their souls with fire ethereal warm'd,
To heaven's dread king allied.

But soon the gloom of sin o'erspread
The lustre of the mind,
No light the lamp of Reason shed,
And man again was blind.

His walk was darkness, and despair
Upon his spirit prey'd;
Weary and worn with carking care,
Along life's waste he stray'd.

Th' ETERNAL saw; "Let there be light!"
Again in heaven was heard;
And, lo! man's weak bewilder'd sight
The STAR OF BETHLEHEM cheer'd.

The Sun of Righteousness, his beams
Upon the spirit shed;
The sleep of sin, and error's dream,
Were o'er, when Jesus bled!

BOSTON BARD.

MISCELLANY.

Causes of War.

Extract from Gulliver's Travels, part 4. chap. 5.

[*Capt. Gulliver relates to a Houyhnhnm the causes of War in Europe.*]

"He asked me what were the usual causes or motives, that made our country go to war with another. I answered they were innumerable, but I should only mention a few of the chief.—Sometimes the ambition of Princes, who never think they have land or people enough to govern: sometimes the corruption of ministers, who engage their master in a war, in order to stifle or divert the clamour of the subjects against their evil adminstration. Difference in opinion hath cost many millions of lives: for instance whether *flesh* be *bread* or *bread* be *flesh*;* whether the juice of a certain berry be *blood* or *wine*; whether† *whistling* be a vice or a virtue; whether it be better to *kiss a post*,§ or to throw it into the fire; what is the best colour for a coat, whether *black*, white, red or grey; and whether it should be long or short, narrow, or wide, dirty or clean,¶ with many more. Nor are any wars so furious and bloody, or of so long continuance, as those occasioned by difference of opinion, especially if it be in things indifferent.

"Sometimes the quarrel between two Princes, is to decide which of them shall dispossess a third Prince of his dominions, where neither of them pretend to any right. Sometimes one Prince quarreleth with another, for fear the other should quarrel with him. Sometimes a war is entered upon, because the enemy is too strong, and sometimes because he is too weak. Sometimes our neighbours want the things which we have, or have the things which we want; and we both fight until they take ours, or give us theirs. It is a very justifiable cause of war, to invade a country after the people have been wasted by famine, destroyed by pestilence, or embroiled by factions among themselves. It is justifiable to enter into war against our nearest ally, when one of his towns lies convenient for us, or a territory of land, that would render our dominions round and complete. If a Prince sends forces into a nation, where the people are poor and ignorant, he may lawfully put half of them to death, and make slaves of the rest, in order to civilize and reduce them from their barbarous way of living. It is a very kingly, honorable, and frequent practice, when one Prince desires the assistance of another, to secure him against an invasion, that the assistant, when he hath driven out the invader, should seize on the dominions himself, and kill, imprison or banish the Prince he came to relieve. Alliance by blood, or marriage, is a frequent cause of war between Princes; and the nearer their kindred is, the greater is their disposition to quarrel: Poor nations are hungry, and rich nations are proud; and pride and hunger will ever be at variance. For these reasons, the trade of a soldier is held the most honorable of others; because a soldier is a Yahoo, hired to kill in cold blood, as many of his own species, who have never offended him, as possibly he can.

"There is likewise a kind of beggarly Princes in Europe, not able to make war of themselves, who hire out their troops to richer nations, for so much a day to each man; of which they keep three-fourths to themselves, and it is the best part of their maintenance; such are those in many northern parts of Europe."

"What you have told me (said my master) upon the subject of war, does indeed discover, most admirably, the effects of that reason you pretend to: however, it is happy that the shame is greater than the danger; and that nature hath left you utterly incapable of doing mischief: for your mouths lying flat with your faces, you can hardly bite each other to any purpose, unless by consent. Then as to the claws upon your feet, before and behind, they are so short and tender, that one of our Yahoos, would drive a dozen of yours before him; and therefore in recounting the numbers of those who have been killed in battle, I cannot but think, that you have *said the thing that is not.*"

I could not forbear shaking my head, and smiling a little at his ignorance: and being no stranger to the art of war, I gave him a description of cannons, culverins, musquets, carabines, pistols, bullets, powder, swords, bayonets, sieges, retreats, attacks, undermines, bombardments, sea fights, ships sunk with a thousand men, twenty thousand killed on each side in battle; dying groans, limbs flying in the air, smoke, noise, confusion, trampling to death under horses' feet; flight, pursuit, victory; fields strewed with carcases, left for food to dogs and wolves, and birds of prey; plundering, stripping, ravishing, burning and destroying. And to set forth the valour of my own dear countrymen, I assured him, that I had seen them blow up an hundred enemies at once in a siege, and as many in a ship, and beheld the dead bodies, come down in pieces from the clouds, to the great diversion of the spectators.

I was going on to more particulars, when my master commanded me silence. He said whoever understood the nature of Yahoos, might easily perceive it possible, for so vile an animal to be capable of every action I had named, if their strength and cunning equalled their malice. But as my discourse had increased his abhorence of the whole species, so I found it gave him a disturbance in his mind, to which he was wholly a stranger before. He thought his ears being used to such abominable words, might by degrees admit them with less detestation. That although he hated the Yahoos of this country, yet he more blamed them for their odious qualities, than he did a *gnnayh*, (a bird of prey) for its cruelty, or a sharp stone for cutting his hoof. But when a creature pretending to reason, could be capable of such enormities, he dreaded lest the corruption of that faculty, might be worse than brutality itself. He seemed therefore confident that instead of reason, we were only possessed of some quality, fitted to increase our natural vices; as the reflection from a troubled stream, returns the image of an ill shapen body, not only larger, but more distorted."

* Transubstantiation. † Church music. § Kissing a cross. ¶ Priest's vestments.

The following extract is from an article entitled, "*The danger of Error*," in the May number of the "Unitarian Miscellany."

The broad principles of christian faith and practice have never been misapprehended; the points of agreement between sincere christians, who love their Maker and study his word, are the only essential points. It is a mark of suspicion on any doctrine, that it has equally confounded the wise and the simple; been the sport of wrangling schoolmen, and the marvel of fanatical devotees. The great truths relating to the existence, the attributes, and providence of God, his dispensations to men, the coming of Christ, the divine character and obligations of his religion, are sufficiently perspicuous. No man can forfeit salvation through ignorance, or error, who will employ such means of knowledge as God has given him, live in strict obedience to what he believes to be the will of his Maker, and conform to the known laws of the Saviour, although he may not be fully acquainted with the nature of Christ's person, and all the particulars of the scheme, which God designed to accomplish by his mission. Read the Scriptures, believe, and obey. Guard as much as possible against errors of faith, but let it be your first and highest purpose to remove the evils of the heart.

WILLIAM PENN.

The following is perhaps the most elegant and highly finished eulogium which has been pronounced upon a man in whose praise almost all men unite. May we be permitted to add that it is as true as it is eloquent.—*Dem. Press.*

WILLIAM PENN stands the first among the lawgivers, whose names and deeds are recorded in history. Shall we compare with him Lycurgus, Solon, Romulus, those founders of military commonwealths, who organized their citizens in dreadful array against the rest of their species, taught them to consider their fellow men as barbarians, and themselves as alone worthy to rule over the earth? What benefit did mankind derive from their boasted institutions? Interrogate the shades of those who fell in the mighty contests between Athens and Lacedæmon, between Carthage and Rome, and between Rome and the rest of the universe. But see our William Penn, with weaponless hands, sitting down peaceably with his followers in the midst of savage nations, whose only occupation was shedding the blood of their fellow men, disarming them by his justice, and teaching them, for the first time, to view a stranger without distrust. See them bury the tomahawk in his presence, so deep that man shall never be able to find it again. See them under the shade of the thick groves of Coaquannock extend the bright chain of friendship, and solemnly promise to preserve it as long as the sun and moon shall endure. See him then with his companions establishing his commonwealth on the sole basis of religion, morality and universal love, and adopting as the fundamental maxims of his government the rule handed down to us from Heaven, "Glory to God on high, and on earth peace and good will to all men."

Here was a spectacle for the potentates of the earth to look upon, an example for them to imitate. But the potentates of the earth did not see, or if they saw, they turned away their eyes from the sight; they did not hear, or if they heard they shut their ears against the voice which called out to them from the wilderness.

Discite justitiam moniti, et non temnere Divos.

The character of William Penn alone sheds a never fading lustre upon our history. No other state in this union can boast of such an illustrious founder; none began their social career under auspices so honourable to humanity. Every trait of the life of that great man, every fact and anecdote of those golden times, will be sought for by our descendants with avidity, and will furnish many an interesting subject for the fancy of the novelist, and the enthusiasm of the poet."

Extracts from English Papers.

The *Societe d'Emulation* having appointed a committee to report on the state of the Thibet goats at present kept near Belbeuf, have decided that the climate of France agrees very well with those animals; that they do not seem to degenerate, but their hair appears to possess all the qualities necessary to the manufacture of the much admired shawls. These goats are easy to feed, and have nothing of the disagreeable qualities of the common goats. Their milk is richer, and the male has not that strong odour which marks these animals in general. They do not seem to be subject to any particular disorders, and multiply with rapidity. From attempts already made, it seems that by crossing their breed with that of the indigenous race, great advantage will be obtained.

Missionaries in Tonquin.—The Diario di Roma of the 15th Dec. contains reports from the Missionaries in Tonquin down to the 20th of Sept. 1820, and gives at the same time interesting information on the latest state of that country.—The following is the substance of it: "Gia-Long, the sovereign of this great kingdom the empire of Anam, (which includes the provinces Tonquin, Cochin-China, Chiampa, Camboja, and Laos u Lac Tho, and contains 23,000,000 of inhabitants,) died in the beginning of 1820, in the 70th year of his age. During his reign of eighteen years he constantly protected the Catholic religion, and esteemed the European Missionaries, whom he honored with his entire confidence. It was feared that after his death there would arise a persecution against the Faith, because the Crown Prince some years ago seemed to be ill inclined towards the missionaries, and even threatened to banish them all out of the kingdom as soon as he ascended the throne. But he who sways the hearts of princes, disposed otherwise in his infinite mercy. Gia-Long, a short time before his death, called the prince to his sick bed, and gave him many counsels which he desired him to observe; among others he most urgently exhorted him not to disturb in the least the professors of the Catholic religion, if he would not like the tyrant Tan-Son, who prohibited the exercise of the Catholic in this kingdom in 1798, and was soon after deposed and murdered, lose both his throne and life. The Catholic religion is in the most flourishing condition in Tonquin as well as in Cochin-China, and several Mandarins show themselves as well disposed to it as in the life-time of the late emperor. Minh-Mahn has signalized his accession, which happened exactly on the Tonquinese new year (our 14th of Feb.) also by other acts beneficial for his people; released them, by an edict issued that day, from all their debts to the imperial Treasury; diminished the taxes, which were very heavy under the government of his father; recalled exiles, and pardoned criminals sentenced to death, and other prisoners."

Want of Gallantry.—John Bunyan, though a married man, had no great esteem for the fair sex. He says of himself, "It is a rare thing to see me carry it pleasant towards women. The common salutation I abhor. It is odious to me in whomsoever I see it. Their company alone I cannot away with. I seldom so much as touch a woman's hand, for I think these things not so becoming me. When I have seen good men salute those women that they have visited or that have visited them, I have at times made my objection against it; and when they have answered, that it was but a piece of civility, I have told them, it was not a comely sight. Some indeed have urged the holy kiss; but then I have asked them why they made baulks. Why they did salute the most handsome, and let the ill favoured go? Kisses, how laudable soever such things may have been in the eyes of others, they have been unseemly in my sight." Such were the notions of the Author of the Pilgrim's Progress; which were however amiable and Arcadian compared with those of the fierce Founder of the Inquisition; for it was the savage boast of St. Dominic, that he had never spoken to, nor even looked a woman in the face! Truly, he did his mother infinite honor! But what will not religious fanaticism effect in spite of nature?

Jesting.—Harmless mirth is the best cordial against the consumption of the spirits; wherefore, jesting is not unlawful, if it trespasseth not in quantity, quality, or season. Jest not with the two-edged sword of God's word—will nothing please thee to wash thy hands in but the font? or to drink healths in but the church chalice? Scoff not at the natural defects of any which it is not in their power to mend. Oh, 'tis cruel to beat a cripple with his own crutches! He that relates another man's wicked jest with delight, adopts it for his own. He that will lose his friend for a jest, deserves to die a beggar by the bargain. FULLER.

CANCERS.

Dr. Farr, a respectable physician in London, has lately published a small volume on the Nature and cure of a cancer, particularly in the stage denominated Occult, in which he states, that he has used, with great success, in that dreadful disease, the Fucus Helminthocorton or Corsican Sea Moss, and so confident is he of the efficacy of the plan of treatment, that he expresses himself in the following language:—"I am well persuaded, there is no more malignancy in cancerous than other tumours, if they are treated in a proper manner." His work is illustrated with a coloured plate of the plant.

AGRICULTURAL.

POTATOES.

About thirty years ago the produce and quality of this valuable root began to diminish in Flanders, so much so that the inhabitants began to fear that they were about to be deprived of it altogether. The alarm was general; in so pressing an emergency, there was no time to make the experiment of sowing the seed; such an attempt having never been made. A fortunate circumstance put an end to this perplexity. A physician, passing by a dunghil upon which the halm or straw of potatoes had been thrown, observed, at the insertion of the branches on the stem, some *green threads* (all the rest being dry) he suspected it to be the germs of new plants. He picked them off, planted them in his garden, and had a crop of potatoes from them. He published his discovery. His example was imitated; and two years after the alarm had ceased, the practice became general in Flanders not to plant potatoes except in grounds *newly dug*. The new species obtained, was superior in produce and quality to the ancient ones; and in thirty years it has lost none of its good qualities.

Extract from professor EATON'S *pamphlet.*

Potatoes should be planted the first ten days in May, or a little before planting Indian corn. But it is better to postpone the planting of potatoes than of corn, Therefore, in the hurry of spring work, farmers often leave their potatoes to be planted the last week in May. To plant earlier will never injure the crop in any season; and if the season happens to be very dry about harvest time, the crop will be much better if planted the first of May.

Potatoes are always a sure crop in the yellow loam of the mountainous parts of the country. Elder Turner, of Nassau, whose farm is one of the most mountainous in the country, plants potatoes the first part of May, on sward land, and rarely has less than four or five hundred bushels from an acre.—On all soils potatoes should be planted on sward land about the first of May, if convenient.

Seed potatoes should never be cut. One large potatoe is sufficient for a hill.—The outside skin of a potatoe, called the cuticle, is the most durable part, and retains the moisture for the use of the young plant, until it is all exhausted. If potatoes are cut, the nutritive juice is absorbed in a great measure by the earth. The evil of cutting seed potatoes is more manifest on a dry soil than if moist. It is a mistaken opinion that a whole potatoe is not good, on account of bringing the plants too near together; for the roots, which yield all we seek for, spread in all directions and fill the hill.

Potatoes planted in sandy or loamy soil, will yield one third more if a table spoon full of plaster be thrown upon the naked potatoes in each hill, after they are dropped, and before they are covered.

Yard manure is very useful, if laid over the potatoes in each hill, after an inch of soil has been laid upon them; and then the hill covered as deep as usual. But if the manure is laid directly upon the naked seed, or under it, a drought will injure the crop.

Potatoes should be hoed when first up, just to clear out the weeds, without making any hill. After they grow up about six or seven inches, they should be hilled up for the last time. If weeds spring up among them, they should be pulled out, not hoed out. For if hoed again many new potatoes will set, which will never grow large enough for use, but will check the growth of those early set.

For raising Cabbages.

Take from the stump of old cabbages, which you generally set out early in the spring, the most prominent shoots, after they have sufficiently expanded themselves, and set them out in the same mode you do your plants, and they will immediately take root, and afford you a very early and luxuriant cabbage. Those who have tried this method affirm, that they are much earlier, and by far superior to any that can be raised from the plants. They must be broken from the stumps, and not cut off, as their small fibres greatly facilitate their taking root.

Conn. Mirror.

TRACTS.

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